

THE
CAMBRO-BRITON.

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NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO *de Legibus*.

WELSH LANGUAGE.



MUTATIONS OF INITIAL CONSONANTS.

THE more minutely the Welsh language is examined, the more remarkable the *phenomena*, which it will present to the critical observer, and the more convincing the proofs, which will be discovered of its originality and its antiquity. Its elementary properties,—the source of all its beauty, its energy and its harmony,—have already undergone a partial discussion: and the subject is one, which would well repay the candid inquirer for all the pains of the most ample investigation. This principle, however, belongs peculiarly to the vital character of the language: it is the basis on which it rests,—it is the spirit, by which it breathes. But it is now our business to examine another feature, which is more particularly allied to the external attributes of the Welsh tongue, and by which its grammatical construction is materially affected. This is the mutation of its initial consonants, a characteristic, which possesses equal evidence, with any other, of a primitive origin.

That certain articulations of the human voice have a natural tendency to coalesce with others, coming in collision with them, is a principle, of which the effect may be traced more or less in all languages. Even in those of a more recent date this peculiarity is, in some degree, perceptible, as in those particular cases, where, for the sake of euphony, elisions or prefixes are adopted. And a variety even of literal mutations might be pointed out in the English, Italian, and French languages, apparently the remains of the same principle, which pervades the Welsh tongue, and in which and its sister-dialects alone its systematic operation is now

to be found *. The ancient languages, indeed, have preserved stronger vestiges of it than the modern; but even in these it is not to be distinguished as possessing the attributes common to the Welsh system. In the Hebrew, for instance, there are six letters, whose sound is attenuated or aspirated, according as they are marked or not by the point called *Dagesh*; and in the Greek there are certain consonants, called *Mutes*, which vary their sounds from hard to soft, and to aspirate, as might be illustrated by many instances to be drawn from the Greek verbs †. Yet in both these ancient tongues this quality is found to affect the composition of words rather than their grammatical construction, and has never been considered by grammarians to form any essential part of their structure. And, least of all is it to be identified with that, which pervades the Welsh language, however it may retain, in its irregular operation, the evidence of a common origin.

The mutation of initial consonants in Welsh must, therefore, be considered as a regular system, governed by fixed laws connected with the grammatical principles of the language ‡. Mr.

* It is, we may presume, on this principle, that the C and G have in English two sounds, and that the former letter becomes in some instances Ch, as *Church* from *Kirk*, and *Chester* from *Ceaster*. But other instances of this mutable quality will occur in the sequel; and, in the mean time, it is sufficient to observe, that, although these changes do not preserve the character of a system in these modern tongues, they bear strong testimony to the existence of such a system in those, from which they are derived.

† Such initial mutations, however, as are observable in the Greek as a system, depend rather on the variation of mood, tense, and dialect, than on the influence of the preceding word. For, as to those words, that assume, by a *crasis*, a distinct form, as *πατερὸν* for *τὸ ἑτερον* and *δοιματιον* for *τὸ ἱματιον*, they belong to another principle. In a word the Greek mutations, of the nature contemplated in this Essay, are referable more to words in composition than otherwise, and are, even in this instance, often terminal rather than initial, as *εμποδιον* for *εν ποδιον*,—*συλλαμβανω* for *συν λαμβανω*.—Similar changes are also very common in Latin, as *corripio* for *con rapio*, and *illabor* for *in labor*, all of them affecting only the terminal letters. Yet, both these languages retain some important evidence of the antiquity of the system under consideration.

‡ It is somewhat extraordinary, that, with the exception of Mr. Owen Pughe, none of our grammar-writers have taken this view of the initial mutations. Mr. Walters, in his “Dissertation,” afterwards quoted, and Mr. Gambold, in his “Grammar,” consider them to be adopted merely for the sake of euphony, and the latter has even the boldness to assert, that “they are for no reason or view essential to grammar,” notwithstanding that in the course of his work he proves them to be founded in

Owen Pughe, in his Dictionary, so often quoted *, has on this subject the following judicious remarks:—"The principle of literal mutation, as a regular system, is peculiar to the Welsh, though the effect of such an aptitude in some of the letters to change their sounds is seen to pervade all languages. But it regulates some of the primary forms of construction in this tongue as well with respect to syntax as to the composition of words.—These modifications or changes have always appeared as great obstacles to strangers. Such an appearance has been partly, if not wholly, owing to two causes, neither of which is radical in the system. One of them is, that the analogies of the modifications has not been properly set forth and exemplified: the other is on account of the language having been disguised in an orthography foreign to its genius and inadequate to represent all its simple articulations, without recourse to irrelevancy characters, and, in some instances, the double and treble letters for those of simple forms in the original alphabet †."—The peculiarity under consideration is very clearly defined in the preceding passage and the main cause of the difficulty, it presents to a stranger in his investigation of the Welsh tongue, stated with great accuracy. And Mr. Walters, in his "Dissertation on the Welsh language ‡," although he has not, in general, discussed the question in a satisfactory manner, very properly observes on this point, that "the difficulty is only apparent and not real, arising from a distant and superficial survey of the matter, and consequently will vanish on a closer inspection."—The difficulty, although arising, for the most part, from the particular causes noticed by Mr. Pughe, may also be traced to a general ignorance or misapprehension of those analogies of certain letters, in which this system of mutation appears to have been founded. Hence it has been surmised by an eminent and learned writer, that the practice was at one time common to all languages, and that its discontinuance was a prin-

strict grammatical rule. Our great Archæologist, however, Mr. Edward Llwyd, properly observes on this point, that "these mutations are not more difficult or *ungrammatical* than the numerous declensions in Latin and Greek." Arch. Brit. p. 19.

* Preface, p. 13. It may be proper here to observe, that this Dictionary is more generally known by the title of "Owen's Dictionary," the writer having taken the name of Pughe since its publication.

† This subject has been particularly illustrated in the Ninth Number of the CAMBRO-BRITON.

‡ Page 42.

cial cause of the variety of dialects, which, by farther alterations and corruptions, became in time distinct languages*.

That the system was anciently general would appear very probable, if it be not actually demonstrable, from many instances, which might be adduced from various languages, and a few of which will be noticed in the progress of this Essay. It may first, however, be advisable to enumerate the particular consonants, which are thus mutable in Welsh, as well as briefly to explain the nature and principle of their changes, without descending to all the niceties of a grammatical dissertation.

The mutable consonants in Welsh, and most of which are also mutable, though not to the same extent, in the Breton, Cornish, and Irish languages†, are these nine:—B. C. D. G. Ll. M. P. Rh. T. The changes, they undergo, are of three kinds,—the soft, the aspirate, and the light,—and may be more clearly elucidated by the following scheme copied from Mr. Pughe's Dictionary, and by which it will appear, that three of the letters partake of all the mutations, three others of two only, and that the remaining three have no more than one‡.

Mutable Letters.	C	P	T	B	D	G	Ll	M	Rh
Soft Mutations...	g	b	d	v	dd	—	l	v	r
Aspirate.....	ngh	mh	nh	m	n	ng			
Light	ch	f	th						

* Edward Llwyd in his *Archæologia Britannica*, p. 19.

† The expression in the text ought to be somewhat qualified or explained. Of the three kindred dialects, there mentioned, the Breton and Cornish have the greatest affinity with the Welsh, with which, indeed, they bear almost a complete identity in their grammatical structure. The resemblance, borne by the Irish in this respect, is, comparatively, distant,—a circumstance, which evinces a longer state of separation between the people speaking it and the Welsh or Cymry than has taken place between the latter and the people of Cornwall and Brittany, although the effect is also to be traced to other causes.—Of the mutable consonants, above mentioned, seven, viz. B. C. D. G. M. P. and T. are mutable in the three other dialects, but only in the Breton upon the same principles as in Welsh. The Cornish and Irish adopt a mutation of F, and the latter likewise of S; but in the Welsh alone are Ll and Rh mutable. The former letter, indeed, is entirely lost in the other three dialects, neither of which, it may also be remarked, has preserved any of the aspirate mutations contained in the subsequent scheme.

‡ It may be a matter of doubt with some, whether Soft, Aspirate, and Light are rightly appropriated in this scheme. Other writers call the mutations, in the order here placed, Soft, Liquid, and Aspirate. But Mr. Pughe's emendation appears the most natural. The terms *soft* and *light*, however, are accidentally misplaced in his Dictionary.

It will be observable from this scheme, that the changes are always made between letters of the same organ of pronunciation, a *labial* consonant never being converted into a *dental*, nor a *dental* into a *labial*;—a circumstance, which seems to indicate the attention originally paid in this system, as already surmised, to the natural correspondence of certain articulations. The *v* and *f*, above used, are substituted for the *f* and *ff*, so absurdly retained in the Welsh language as noticed in a former Number *. The soft mutation of the *G*, it may be proper to mention, consists in the suppression of the letter, whereby the sound of the one next in succession predominates in its stead.

The grammatical principle, on which these mutations take place, can not, as above intimated, be fully illustrated here; nor, indeed, does such a discussion enter into the plan of this inquiry. It may be observed generally, however, that, with two or three exceptions, the initial consonant is affected only by certain small particles preceding it, such as pronouns, conjunctions and prepositions. The following Table will exemplify this, at the same time that it will more fully explain the foregoing scheme of mutations, to which it is expressly adapted.

LETTERS		MUTATIONS.	
<i>Used absolutely.</i>	<i>Soft.</i>	<i>Aspirate.</i>	<i>Light.</i>
C.....ci, a dog	dy gi, thy dog	vy nghi, my dog	ei chi, her dog.
P.....pen, a head	dy ben, thy head	vy mhen, my head	ei phen, her head.
T.....tâd, a father	dy dâd, thy father	vy nhâd, my father	ei thad, her father.
B....bro, a country	dy vro, thy country	vy mro, my country.	
D....dwrn, a fist	dy ddwrn, thy fist	vy nwrn, my fist.	
G....gall, might	dy all, thy might	vy ngall, my might.	
L....llam, a leap	dy lam, thy leap.		
M....mâb, a son	dy vâb, thy son.		
Rh....rhan, a share	dy ran, thy share.		

Independently of the object, already proposed by this Table, it will farther serve to illustrate the affinity in this particular between the Welsh and the Breton or Armorican languages, for which purpose such words have been selected, as are common to both, as are most of them also to the Cornish and Irish †. But,

* Number 9, p. 325.

† The term Irish is adopted in this Essay to denote the language spoken in Ireland and the Highlands of Scotland, which is one and the same. Yet the Highlanders call theirs the *Gaelic*, and derive the name from *Gallie*, whereas it is, in fact, but a corruption of *Gwyddeleg*, or the Irish Language. It is strange, what confusion has been introduced into

here, what was stated in a preceding page should be recollected, that the aspirated mutation is not used in the Breton, which, however, employs the other two upon the same principle as the Welsh, and which is nearly the case also with the two other dialects above mentioned.

This agreement between the languages of Wales and Brittany is, of itself, a remarkable demonstration of the great antiquity of this system, and, consequently, of the tongues, in which it is found to prevail. For, more than fourteen centuries have elapsed since the separation of the Bretons and Welsh *. The system, under consideration, may, therefore, be traced with certainty to the fourth century : and there are no grounds for presuming, that it did not exist many ages antecedent to that time. On the contrary, when the Welsh colonized Brittany, the system must have been as perfect as it is now : and examples may be adduced, as already remarked, to prove the probability of its origin in a primitive state of society. The affinity, thus observable between the languages of the Bretons and Welsh, is not to be traced, in the same degree, in that of the Irish, which implies a more remote period of separation with respect to that people. However, the foregoing Table has reference, as to its principles, to the same consonants in the Irish as in the other tongues.

It would go far beyond the limits of this inquiry to notice, even in a cursory way, the various instances in which mutations of letters have taken place in ancient languages in the body or at the end of words. Terminal changes of this nature are, in deed, so well known to form a principal feature in the grammatical construction of modern as well as ancient tongues, that it must be needless to insist on the fact here. And with respect to those mutations, that take place in the middle, they too are, for the most part, really terminal, as belonging to the first member of a compound word. Some instances of this, derived from the Latin and Greek, have been adduced in a note on a preceding page, and the subject has been satisfactorily exemplified in that part of the *Archæologia Britannica*, which has been already

this subject by a misapprehension and misuse of names. We often find the Irish and Gaelic, and sometimes even the Irish, Gaelic and Erse employed to represent different languages.

* This separation took place at the close of the fourth century, when Cynan Meiriadog led to Armorica one of the "three combined expeditions of the Isle of Britain," according to the *Triad* translated in the Third Number, p. 87. See also page 88.

twice cited. But such changes are certainly of a more artificial character than those, which form the subject of this Essay, and owe their origin, perhaps, to the particular cultivation of the languages, in which they are found most to prevail. The agent in this case, as Mr. Walters has justly observed *, acts at some distance, while in the Welsh language a word has an immediate influence on the initial letter of that, which succeeds it. It is not too much to assert, therefore, that this system bears stronger marks of antiquity than the other. The one is the system of nature, and the other of art.

Although the mutation of the initial consonant operates as a regular grammatical principle only in the Welsh tongue and its kindred dialects, traces of its more general existence are, as already hinted, to be discovered elsewhere. Scarcely a language, indeed, can be named, which does not furnish some evidence of this remarkable fact. It will not be uninteresting, nor unimportant to the subject, to collect a few of these scattered remains; and, that the present Essay may not be unreasonably lengthened, the examples will be confined to such letters, as are still mutable both in the Welsh and Breton, and which will be arranged in alphabetical order.

B changed into V.

Βουλῆσις (<i>Greek</i>), Will	Voluntas (<i>Latin</i>).
Βιω (<i>Greek</i>), To live	Vivo (<i>Latin</i>) †.
Bombere (<i>Slavonic</i>), A plough	Vomer (<i>Latin</i>).
Bolar (<i>Spanish</i>), To fly	Volo (<i>Latin</i>)—Voler (<i>French</i>).

B into M.

Badsar and Madsar (<i>Arabic</i>), To scatter.	
Batr and Matr (<i>Arabic</i>), To cut.	
Blith (<i>Welsh</i>), Milk	Mlico (<i>Bohemian and Danish</i>).
Ball (<i>Irish</i>), A limb	Μέλος (<i>Greek</i>).

C or K into G ‡.

Καμηλος (<i>Greek</i>), A camel	Gamal (<i>Hebrew</i>).
Caer (<i>Welsh</i>), A city	Gadher (<i>Hebrew</i>).
Cleddyf (<i>Welsh</i>), A sword	Gladius (<i>Latin</i>).

* "Dissertation, &c." p. 44.

† The Greek word alone is here taken; but the Welsh *byw* would have equally exemplified the mutation. The Spanish is *divir*, and the French *vivre*.

‡ Instances of this mutation are so numerous, and the mutation itself so natural, that it is scarcely necessary to illustrate it. In the old Latin Inscriptions G is frequently used where we now find C: and Plutarch

C or K into NGH or Ng.

Καμπτεῖν (*Greek*), To grow crooked—Ngacam (*Chaldee*).
 Cangen (*Welsh*), A branch Nganaph (*Hebrew*).

C into CH.

Calut (*Hebrew*), Lame Χωλος (*Greek*).
 Cariad (*Welsh*), Love Χαρις (*Greek*), Benevolence.
 Calor (*Latin*), Heat Chaleur (*French*).
 Ci (*Welsh*), A dog Chien (*French*).
 Claiar (*Welsh*), Warm Χλιαρος (*Greek*).
 Claf (*Welsh*), Sick Chalah (*Hebrew*) To grow sick.

D into N*.

Divalo (*Armoric*), A rascal Nebulo (*Latin*).

G into a VOWEL or the next LETTER †.

Grûg (*Welsh*), Heath Erica (*Latin*).
 Gwlân (*Welsh*), Wool Lana (*Latin*).
 Geong (*Saxon*) Young (*English*).
 Γιννος (*Greek*), A mule Hinnus (*Latin*).
 Gnatus and Natus (*Latin*), A son.
 Gwr (*Welsh*), A man Vir (*Latin*).
 Gwâg (*Welsh*), Empty Vacuus (*Latin*).

G into Ng.

Gwasgu (*Welsh*), To press Ngasa (*Hebrew*), He pressed.
 Geran (*Welsh*), To cry out Ngarag (*Hebrew*), He cried out.

tells us, that the ancient Romans did not use G at all until it was introduced by Spurius Cassius. But the following passage in Quintilian is more to our present purpose. "Cum C et simpliciter T non valuerunt, in G ac D molliuntur." Lib. 1, c. xi. And so Ausonius,—"prævaluit postquam gamma vice functa prius C."

* This mutation is not so obvious as some others; and even the instance here given may appear questionable. But, although the change does not present itself often in initials, it may be found in other parts of a word, as, where the Latin *perdice* becomes in Italian *pernice*, and *tennitur* is used for *tenditur*, as it is by Terence.—The mutation of D into Dd or Dh, being so easy, must have been very common, although, for want of a letter to distinguish the latter sound in almost all languages, it is hardly possible now to trace it, unless it is to be identified, in some instances, with Th, of which there are many inter-mutations with D, as Θεος, Deus—Θαμνος, Dumus.

† This mutation, or suppression, of the G may be traced through all languages. M. Pezron, in his "Antiquité de la langue des Celtes," adduces several examples, and, among others, the Latin *Venus*, which he derives from the Welsh *Gwener*, of which *Gwen*, implying white or fair, is the root. This is extremely probable.

M into V.

Μαλλος (<i>Greek</i>), A fleece	Vellus (<i>Latin</i>).
Mimbre (<i>Spanish</i>), A rod	Vimen (<i>Latin</i>).
Marchuia (<i>Irish</i>), To ride	Varicare (<i>Latin</i>).
Mach (<i>Welsh</i>), A surety	Vas (<i>Latin</i>)*.

P into B.

Πολεμος (<i>Greek</i>), War	Bellum (<i>Latin</i>).
Pruina (<i>Latin</i>), A frost	Brina (<i>Italian</i>)--Bruine (<i>French</i>).
Pater (<i>Latin</i>), A father	Bader (<i>Islandic</i>).
Pesgi (<i>Welsh</i>), To feed	Βοσκω (<i>Greek</i>).

P into M or MH†.

Pastwn (<i>Welsh</i>), A club	Mazza (<i>Italian</i>).
Plumbus (<i>Latin</i>), Lead	Μολυβδος (<i>Greek</i>).

P into PH or F.

Piscis (<i>Latin</i>), A fish	Fisch (<i>German</i>).
Pes (<i>Latin</i>), A foot	Fus (<i>German</i>).
Πισις (<i>Greek</i>), Faith	Fides (<i>Latin</i>).
Peidio (<i>Welsh</i>), To desist	Φειδομαι (<i>Greek</i>).
Pater (<i>Latin</i>), A father	Fader (<i>German</i> .)-Father (<i>English</i> .)

T into D.

Tâd (<i>Welsh</i>), A father	Dod (<i>Hebrew</i>).
Tau (<i>Chaldee</i>), Good	Da (<i>Welsh</i>).
Tunah (<i>Hebrew</i>), To give	Δανος (<i>Greek</i>)—Dawn (<i>Welsh</i>) A gift.

T into TH.

Taenad (<i>Welsh</i>), Dispersion	Θανατος (<i>Greek</i>), Death.
Tasuar (<i>Chaldee</i>), A treasure	Θησαυρος (<i>Greek</i> .)
Trŵn (<i>Welsh</i>), A throne	Thronus (<i>Latin</i>).

The foregoing list, which might be carried to an extent scarcely credible, will, perhaps, prove sufficiently illustrative of the general principle, which it was designed to support. It is impossible, that the coincidence, discoverable in these examples

* It would not be difficult to multiply instances of this mutation, and especially in the composition of words. Thus, the Romans used *dimulgo* and *divulgo*, *promulgo* and *provulgo*, *amita* and *avita*, in all which cases the mutation takes place in the initial of the second syllable.

† This change is very common in the Greek dialects, by one of which, for instance, *πατω* becomes *ματω* and, by another, *βατω*, which may exemplify the preceding mutation, as some others might be illustrated from the same source.

with the faculty still retained in the Welsh language, can have been the birth of mere accident. It can only have resulted from the natural tendency of certain letters to vary their sounds into others of an analogous character; and, therefore, the instances, here collected, are no more than the scattered ruins of that system, which once appertained to all ancient languages, and still exists in its pristine vigour in the Welsh *. There are, indeed, irregular mutations in all modern tongues, which are purely accidental, or have originated in a vulgar or ignorant use; but those, now under consideration, are at once natural, uniform, and idiomatic. And, when their advantages are also considered as they are to be demonstrated in the effusions of the Welsh Muse, it is not unreasonable to conclude, that the practice was anciently general. And, if so, its exclusive retention by the Welsh and its sister dialects, is among the strongest testimonies to the antiquity of their descent.

It only remains to observe, that the present mode of designating the initial mutations in Welsh, by a substitution of different characters, is far from being satisfactory, and tends to the creation of some ambiguity. When the bardic letters were in use, the various sounds, as stated on a former occasion, were distinctly and clearly expressed by appropriate symbols. And, perhaps, the only method, by which this desirable object could now be attained, with respect to the case before us, would be an adoption of the accents, that are used with vowels, namely, the ´, the ˘, and the ˙, to denote, respectively, the soft, light, and aspirate mutations. This plan has, indeed, been already pursued in the third volume of the Welsh Archæology, where the Laws of Hywel are printed with such accented characters; but the want of the necessary types precludes a specimen from being here given. However, it must always be kept in mind, that the inadequacy of the Roman letters to represent all the sounds in the Welsh language occasions it to labour under several great disadvantages.

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* Mr. E. Llwyd in his *Archæologia Britannica* has some very judicious observations on the probable antiquity of this practice, and expresses an opinion, that a "diligent regard" to what he calls "idomatal permutation" of consonants would be of great service in tracing the origin of languages. With this view, he suggests a good collection of examples on the subject, as a work that would prove "very acceptable to the curious in languages and antiquity."

THE WISDOM OF CATWG*.

THE ORIGIN OF WISDOM.

There is no wisdom but from genius† :
 There is no genius but from practice :
 There is no practice but from impulse :
 There is no impulse but from love :
 There is no love but from choice :
 There is no choice but from discretion :
 There is no discretion but from consideration :
 There is no consideration but from goodness :
 There is no goodness but from God.
 Therefore there is no wisdom but from God.

THE ORIGIN OF GENIUS.

There is no genius but from wisdom :
 There is no wisdom but from experience :
 There is no experience but from exertion :
 There is no exertion but from discretion :
 There is no discretion but from sense :
 There is no sense but from thought :
 There is no thought but from impulse :
 There is no impulse but from affection :
 There is no affection but from goodness :
 There is no goodness but from God.
 Therefore there is no genius but from God.

ORIGINAL LETTERS.

LETTER IX.

MEREDITH LLOYD, of *Welsh Pool*, to ROBERT VAUGHAN†, Esq.
 of HENGWRT; dated WELSH POOL, July 13, 1655.

HONOURED SIR,—I have received the firkins; the one safe and whole, but the other had had a leake sprung in it, by reason

* Arch. of Wales, vol. iii. p. 27.

† To follow the idiom of the original, these phrases must be rendered thus—No wisdom but genius, &c.

‡ Mr. Robert Vaughan was an eminent antiquary and genealogist, and the founder of the valuable collection of Welsh MSS. formerly at Hengwrt.

whereof much of the dissolved matter was lost. I opened this, and found all that was left turned into water, save the central part of one of the *spermes*, which nevertheless retained the same * * * * though not the like proportion as it had on the * * * † being adequately resolved from the circumference towards the center, without any alteration of its original complexion or external colour. I give you and Mr. Howell Vaughan many thanks for your care and pains taken in sending me the same. I did expect it would be dissolved; however, I am fully satisfied, for the matter is the very same I enquired for. You may confidently believe, that an individual creature will not upon an instant, as it were, dissolve into water. I sent the other firkin to my friend; though, I believe, it will not serve, when brought to London, for any philosophical or physical use; for, being out of a proper matrix, it will suffer too much alteration, by unnatural putrefaction, in the long carriage. And, in my judgment, it cannot be carried above 60 miles without loss; and such carriage ought to be performed with all dispatch; but of this, at our next meeting, we may have a further discourse. My friend may furnish himself out of Kent, if he please.

Your book "*Prauf Ynad †*," I have ready for you, when you please to command it. I had of late in my custody four books

and now at Rug, in Merionethshire, the seat of his descendant, Col. Vaughan. While engaged in this patriotic enterprise, his exertions are described to have been most active and indefatigable: and which some letters of his, relating to this circumstance, published in the third volume of the *Cambrian Register*, abundantly prove. He was also a man of considerable erudition, and especially in the ancient history of his native country, and was in correspondence with some of the most celebrated literary characters of the day. The only work, which he published, was a small tract, entitled "*British Antiquities Revived*." In the first volume of the *Cambrian Register*, however, may be seen a short History of Merionethshire by him; and in the second volume are two letters to Archbishop Usher, besides those already noticed in the third volume, and one of which is addressed to Mr. Meredith Lloyd. This last mentioned volume also contains a catalogue of his famous MSS.—Mr. Vaughan was descended, by his mother's side, from Baron Owen, whose tragical end has been already noticed in the *CAMBRO-BRITON* (No. 5, p. 185); and from whose son Edward Hengwrt came into Mr. Vaughan's family. Paternally he was of the stock of Bleddyn ab Cynfyn, Prince of Powys. This distinguished antiquary died in the year 1667. Mr. Meredith Lloyd, the writer of this letter, appears to have been nearly related to Mr. Vaughan.—Ed.

† This and the preceding blank are owing to a corner of the original letter being torn.—Ed.

‡ This is the title of the Third Book of the Laws of Hywel Dda.—Ed.

more, and every one of those books contained *Tair Colofn Cyfraith*, and three of them mention the authors expressed in your book, and give it the title of *Prawf Yneit*, the other being my own, and the largest that I have seen, is silent in that particular. I find three ways only to recover lands by the Laws of Howell Dda (as will appear by the inclosed, which I took out of my great book), which are these:—

1. Cyfreith Dadanudd.
2. Cyfreith Camwrescyn.
3. Cyfreith Ach ac Edryd.

1. By *Dadanudd* the children only recovered what their parents died seized of.

2. By *Camwrescyn* a man might recover all such lands and *hereditaments* * as were taken from him or his tenant's possession by force or disseisin, or any other oppression, against his will, without the judgment of law, &c.

3. By *Ach ac Edryd* all lands, taken from the ancestors by disseisin, force, violence, or oppression whatsoever, were recovered, the son's land from his father, or any heirs from his coheirs.

And, as touching the Cross you mention, I conceive, when any of the three former actions were brought on the plaintiff's petition to the Lord, the Lord commanded to fix the same upon the land, which Cross was to serve as a warrant to the plaintiff to enjoy the same, and an injunction to the defendant to forbid him to occupy the lands in question, till triall and judgment or licence obtained; from whence did arise two manner of actions, the one called *Cwyn torr Croes*, i. e. *torri nawdd yr Arghwydd*, the other called *Cwyn Cam Groes*, both which are but collateral to the real actions.

Cwyn Torr Croes was brought by the plaintiff in the real action, when the defendant, contrary to the Cross, did occupy the land, and thereby recovered damage, and the defendant was fined for his contempt.

Cwyn Cam Groes was brought by the tenant against the plaintiff in the real action, by which the tenant received his damage, and the said plaintiff was fined for the *Cam Groes*. I believe, these actions were seldom or never brought, till after the triall for the lands. This Cross was used in personal actions also. I pray you peruse the Declarations I sent you, and those you choose out of Guttyn Owen; and, for the person mentioned in your letter,

* The word in the original is obliterated; and "hereditaments" supplied as the most probable.—ED.

whose ancestor was disseised with force and violence, there was no way for him to recover but by *Ach ac Edryd*, as I conceive. This is only my opinion; I dare not avow all I write for truth. Wherefore, I pray you, conclude of nothing without serious consideration; for I seldom look after these things but when you put me in mind of them. There is no man in our country, that values them, or those that look after them.

As for that verse in Taliesin,

Cigleu gydarfod am gerddolion

A Gwyddyl diefyl diferogion,

I am no competent judge, because I am ignorant in the history; but, to give you my sense, I think that *am* and *gerddolion* should be in one word and written thus *amgerddolion*. The *m* might easily be mistaken for *n*; and, in my judgment, *angerddolion* hath relation to his countrymen, who, in all probability, are mentioned before in the Song. For *diefyl*, I do think it to be from *diäfol*. Observe, how in *archoll* the *a* and *o* turn to *e* and *y*, viz. *erchyll* (in the plural), &c. I *Ddiauwl ac i Ddiefyl* is too common a phrase in our country. As to *diferogion*, I am of opinion that it is compounded of *di* or *dy* and *beraug*, the cumulative adjective from *ber*. You well know the signification of *ber**, and that this word *di* or *dy* in composition is seldom or never a privative, or privation of the sense of the word, compounded with it, among the ancients, but rather a ratification or enhancing of the former sense, as *hidlo*, *dihidlo*; *gwadu*, *diwadu*, &c. It seems, the Irish, in those days, used some odd kind of spears, differing from the fashion of our country, and that Griffith ap Cynan learnt the use thereof in Ireland. Observe, that that epithet is not given to any of the rest of the Princes; *Gwyddyl gaflachawg*, *Gwyddyl diferiawc*, the one with his darts, the other with his spears. I have translated the verses in the best manner I could. I desire to know, whether I did understand them aright.

In Ireland Brân Fab Llyr I serv'd in field,
Where Morddwyd Tyllon died, I saw him kill'd;
The clashing strokes of war I heard between
Our fiery champions and the Irish keen.
As devils arm'd with spears, our Cambrians tall
From Wleth's Cape to Reon's Lough got all

* * * * *

* *Ber* is a spear.—ED.

This is all I have to observe at present, which I humbly submit to your judgment and opinion; and I do desire to hear from you as often as you can on this or any other accompt, that relates to you; and, if I can do you noe furtherance in it, I shall express my mind to the full. With tender of my best respects to your good Mrs. Vaughan and all yours, I rest,

Sir, your poor kinsman and servant to serve you,

MEREDITH LLOYD.

I never saw any precedent of a Declaration upon a *Dadanudd*. If you have seen any, I pray you let me know; I do not well understand the proceedings upon it; I pray you inquire. I beseech you, at your first leisure, send me copies of the pleadings, which you had out of the Red Book (of Hergest, as I take it), and send me the lone of "*Hanes Grifith ap Cynan*" in Welsh, and "*Mab seith Godyn*," if you have it, and the story of "*Adar Lluch Gwin*." There are many of the trades in the law, &c.*

For the worthy Robert Vaughan, Esq. at Hengwrt.

WELSH MUSIC.—No. VII.



To the EDITOR of the CAMBRO-BRITON.

SIR,—“*Eddigan Caer Waen*,” or *The Minstrelsy of Chirk Castle*, is a remarkably simple melody, commencing in common time, then changing to 6—8, and concluding with the second strain in common time. The *Dadgeiniaid*, or singers with the harp, are very fond of this tune, because it affords them an opportunity of displaying their ingenuity, in adapting *Pennillion*, of the same metre, to music of two measures.

“*Mwynen Gwynedd*,” or *The Melody of North Wales*. This air appears to me to have been composed in imitation of our national Melodies by some recent author; and, though it is admired by strangers, yet it is never sung, except indeed as a song.

* A part of this letter, above supplied by asterisks, has been omitted, as referring to some previous inquiries of Mr. Vaughan, without which the passage omitted is hardly intelligible. Some other parts of the letter also require illustration, at least to an English reader: and it was intended to add some notes for this purpose. But, after commencing the task, it was found, that they would occupy too much space, at least as mere notes. Besides, as an account of the famous Laws of Hywel Dda necessarily comes within the plan of the CAMBRO-BRITON, the subject of such illustration will more properly come under discussion hereafter.—ED.

for it is by no means calculated for *Pennillion*, the rhythm being remarkably unequal.

“Trichant o Bunnau,” or *Three Hundred Pounds*. Your readers must allow, that the *name* of this tune is a very pleasing one, and those, who are acquainted with the melody, will acknowledge, that it has many claims on their favour. It is very lively, and truly Welsh in its construction. The *Dadgeiniaid* greatly admire it; for, like the “Minstrelsy of Chirk Castle,” it admits of much variety in singing, and the Harper may indulge in fanciful flights, while the Vocalist adheres to the melody, both, however, attending strictly to tune, and concluding precisely together.

I have now noticed all the *Airs* in Volume I. of “A selection of Welsh Melodies with appropriate English Words,” many of which it is intended to introduce at the *Eisteddfod* (or Congress of Bards) at Wrexham in September next, when, I doubt not, they will find admirers, not only among the natives of Cambria, but among all lovers of national and characteristic harmony.

That Music was cultivated in Britain in very early times, we learn from Julius Cæsar, and also from Ammianus Marcellinus, who flourished about 380 years before Christ, who says “The Bards sang, in well-made compositions, to the *Lyra* (commonly translated ‘a Harp’), the heroic acts of their great men.”

What is meant by “well-made Compositions,” I cannot learn; and, unless I were to see some examples of ancient counterpoint, I cannot hazard an opinion on the subject. It is much to be lamented, that no specimens have yet been found, beyond the ancient Notations in the Archæology of Wales, which might throw a light on this interesting subject. Let us hope, however, that the Cambrian Literary Society, now forming in London, will be the means of *un-rolling* many valuable MSS.

Mr. Shield, in his “*Rudiments of Thorough Bass*,” in introducing “*Of a noble race was Shenkin*” for three voices, says, “Whether the laws of Counterpoint were known among the ancient Bards is a very questionable point; one of their historians says, “the Welsh do not sing in unison, like other people, but in many different parts, so that, when a crowd of singers meet as usual in Wales, one hears as many different parts and tones of voices as there are performers.”

In a great measure this observation is correct, for the Welsh in general possess what is called “an excellent ear for music,”—and I have often heard men, who were total strangers to the

science of Music, endeavouring to vamp a bass or a counter-tenor part in choruses. Hence the supposition, that our forefathers were masters of Counterpoint.

Blegwryd, a King of Britain, about 190 years before Christ, was a great master of Instrumental Music, and on that account called the "God of Harmony." That this Royal Minstrel was considered a great master in those days is not to be wondered at; but it strikes me, that it was totally out of his power to modulate, beyond the Dominant and Sub-dominant, and not "so far, without the assistance of a sharp 4th and a flat 7th*." And how could these be produced on an instrument, consisting of only a few strings turned on "Nature's scale?" To this day, in many of the Scotch, and particularly the Irish Airs, a want of the sharp 4th is perceptible; and the only way to account for it is, that the Bagpipes were tuned according to a scale of the ancients, without a *leading note*—i. e.—in G with the F natural instead of sharp. Notwithstanding this violation of modern rules, there is something exceedingly wild and pleasing in the sudden transition "without preparation" from one key to another.

I shall now fulfil my promise by giving your readers a specimen of the Notation used in the 11th century. There are not less than 175 pages of similar Notation in the 3d volume of the *Archæology of Wales*; but hitherto very few have been deciphered.

"Can y Prophwyd Dafydd." *The Song of David the Prophet.*

Treble

e		e		e					
c	c	c	c	c	c	d	d		
G	D	G	G	D	G	G	D	G	Bass, &c. &c.

c
e
g
C C

The above has been deciphered and inserted in page 62 of the "Welsh Melodies." In the original the ancient characters were, of course, used. It is a very simple melody, and confined to very few notes, but these very regular, and the base appropriate.

I will trespass no longer on your pages now, but beg to say,

* In my first letter I promised to steer clear of technical phrases; but here it could not be avoided. The Dominant is a 5th *above* the tonic, or E. g note; the Sub-dominant a 5th *below*. A sharp 4th is necessary to modulate to the former, and a flat 7th is required to pass to the latter.

that in future Numbers, I shall (with your permission) enter into the History of our Ancient Music, as well as notice the remaining Melodies, many of which would not discredit a Mozart or a Handel. Mr. E. Jones has given the world a number of beautiful *Airs*; but there are many, which have never been published, which I intend to introduce in vol. 2 of "*Welsh Melodies*," with English words adapted, after the manner of the Welsh, to give strangers an idea of the mode of singing with the Harp, as practised, from time immemorial, by the Ancient Britons.

I remain yours,

June 12, 1820.

JOHN PARRY.

BIOGRAPHICAL MEMOIRS.



THE LATE REV. DAVID ROWLAND.

[*Concluded.*]

MR. ROWLAND, having become Curate of Carmarthen, displayed the same anxiety and zeal for the spiritual concerns of his parishioners, and the same assiduity and perseverance in supplying their wants, as he had heretofore done at Newfoundland, and he had the happiness of observing, that his exertions were not made in vain,—the church, which in general was very respectably attended, having still larger congregations. But his strict and constant attention to his more immediate pastoral duties was not the only excellence to excite the admiration and regard of all who knew him. The Sunday Evening Lectures, established by him with the sanction of his revered Diocesan, which were more particularly designed for the moral and religious improvement of those who might not be able to attend at Morning Service, and which have been so remarkably blessed in their spiritual benefit,—and also the active part, which he took in the establishment of a District Committee of the Society for promoting Christian Knowledge in the town,—proclaim, in addition to his pastoral care and kindness, his unwearied and beneficial exertions for the temporal and eternal welfare of those committed to his care.

In the month of June, 1818, he visited his *quondam* parishioners at Llanwnnog, where, being taken with a violent fit of coughing at Tyddin, he burst a blood-vessel, which occasioned his spitting great quantities of blood, and brought his life into such imminent danger, that for some time he had scarce any hopes of recovery. With the idea of his never being able to officiate again among his

parishioners, he wrote a letter to a friend, as soon as he could put pen to paper, from which the following is an extract:—"Tell the good people of Carmarthen, that I very much regret the sudden rupture of the connection, that subsisted between us. May they have a Pastor after God's own heart, and may they follow the Lord fully. I am convinced, that there is a reality in religion. When apparently in the jaws of death, although sorry that I had not served the Lord with more fidelity, yet I experienced such an overflowing of happiness, that I could scarcely contain myself."

Although brought extremely low by this severe illness, yet, through the skill and attention of his medical attendants, he soon got much better; and, before his return to Carmarthen, entered into the matrimonial state with Miss Matthews, daughter of Edward Matthews, Esq. of the Park, a young Lady, with whom he became first acquainted when he was Minister of the parish. When he returned, he found his health improving, and he resumed the duties of his curacy. His recovery, however, was far from complete, and he occasionally gladly availed himself of the assistance of his friends in performing Divine Service. When the following winter arrived, he experienced great inconvenience from the severity of the season, and was under the necessity of confining himself for the greater part of it within doors. In the succeeding spring, however, he grew considerably better, and, though in a weakly state, was sufficiently well to be actively employed at the *Eisteddfod* at Carmarthen in the beginning of July.

In the course of the following month he visited Llandrindod mineral waters for the restoration of his health, but, notwithstanding, continued weakly; and when winter came on, the unusual inclemency of the season, which was so severely felt by all invalids, made a deep impression on his delicate frame, and caused him to be seriously indisposed. At this period the kindness of his friends was particularly conspicuous, and nothing was left undone towards promoting his recovery. His attentive Diocesan gave him the benefice of Tregaron, which adjoined his native parish of Llanddewibrefi*, in hopes, that a removal to the

* On this occasion a friend of his wrote the following appropriate Englyn:—

Rhagluniaeth helaeth yw hon, —i Rowland,
Areilio plwyfolion,
Tir ei geraint Tregaron,
Llanddewibrefi ger bron.

district, which gave him his birth, would operate to his recovery ; and he was likewise so much interested for his welfare as kindly to collate him in his own house, and, that he might not suffer inconvenience from travelling in winter, urged him not to think of a removal until the season of the year became more genial.

But, alas ! the care and attention of friends, however great and persevering, availed not to avert the stroke of death ; Mr. Rowland became gradually weaker and weaker, and finally closed his eyes on the 29th day of February, 1820, in his 37th year, leaving an amiable widow to lament his loss, and an infant son about the age of eleven months, doomed not to bear any remembrance of his father, nor to have any knowledge of his talents and virtues, except what he might in future procure from the report of his friends and acquaintance. During his lengthened and afflicting illness Mr. Rowland exhibited an example of the meekness, the resignation, and the spiritual and heavenly temper of the true Christian,—an example, which produced the deepest impression on those friends who visited him. He was interred in the chancel of St. Peter's church on Monday, March 6, when his remains were attended by several of his friends both of the clergy and laity ; and the influence of emotions, excited by the melancholy event, could not be repressed. Indeed, scarcely a dry eye could be perceived among the numbers of rich and poor, who were assembled on the occasion.

With respect to general character, Mr. Rowland was a warm and sincere friend, and particularly for favours conferred. In discharging the duties of his various relations in life he was eminently conscientious ; his whole life being directed by the strictest rules of probity and justice. As a Christian Pastor, his earnestness for the welfare of his parishioners was always conspicuous, being ever anxious to discharge the duties of the sacred office in the most appropriate and edifying manner. As a Preacher—his voice being clear, and his enunciation distinct,—his manner evincing a deep sense of the importance of the subject, and, his sermon plain, instructive, and abounding in scriptural truths, he was heard with delight and edification. Having in early life noticed the effect of *memoriter* preaching in drawing together large congregations, he adopted the method, and was gratified in seeing his audience more numerous ; but afterwards, reflecting seriously on the several evils attending it, he discontinued the practice from conscientious motives.

His compositions, as a Poet, both in Welsh and English, have

great neatness, and are occasionally distinguished by elegance; and, were a collection made, it is expected that it would be found to possess considerable merit. It is not known, that he ever appeared before the public as an author; but had he survived, and become settled in his benefice, he would, most probably, have produced something with credit to himself, and advantage to his readers. While at St. John's, he was particularly requested to publish a sermon, which had given great satisfaction in the delivery; and he intended to comply with the request, but, it is believed, that it never appeared in print. With respect to those persons with whom Mr. Rowland had intercourse, he was respectful, affable, and courteous, according to their several stations, and always anxious, by deeds of kindness, to do them all the good in his power; while, with respect to himself, it was his constant aim either to improve his mind by the attainment of knowledge, or to prepare himself by acts of piety and devotion for that invisible state, to which, in the prime of life, and the midst of his days, it pleased Providence to call him.

R.

TOPOGRAPHICAL NOTICES.

—000—

PARISH OF LLAN-SILIN, IN THE COUNTY OF DENBIGH.

[Continued from the last Number.]

§. 9. OWAIN GLYNDWR.—HIS DESCENT AND CLAIM TO THE PRINCIPALITY.—And, last of all, I trust I shall make it appear, that our illustrious countryman, Owain Glyndwr, was an inhabitant at least, if not a native, of this parish. Much obscurity veils the history of our chieftain's ancestors, from the year 1270, when Gruffydd, lord of Dinas Bran died, down to the year 1400, when his descendant vigorously, though unsuccessfully, undertook to redress the galling grievances of his country. I shall, therefore, endeavour to throw some light upon the gloomy period, before I attend Iolo Goch, the bard of Llechryd, to the halls of the lord of Cynllaith in this parish. The three points, that I intend to discuss upon this occasion, are—

1st. The genealogy of Glyndwr;—in opposition to an erroneous opinion entertained by Mr. William Maurice of Cevn y Braich.

2nd. Glyndwr's natural right to the Principality of Wales, as heir to Llywelyn, the last prince, slain in 1282, in opposition to the assertions of the historians of Wales, Dr. Powell, Wynn, and Warrington.

3rdly. The loco-position of the Sycharth of Glyndwr,—the "*Sycharth, buarth y beirdd*," of Iolo Goch, and fully described by him in his "Invitation poem," "*Addewais it hin ddywy-waith*," &c.;—in opposition to all, who have written upon the subject; the general opinion being, that Iolo Goch, in the above mentioned poem, describes Glyndwr's seat in Glyndyfrdwy, three miles below Corwen, on the Holyhead road. I shall proceed with the points in order.

1. I shall subjoin two parallel sketches of the genealogy of Glyndwr; that marked A being the one commonly adopted, both in manuscript books and printed history*; the other, marked B, is found in one MS. of the seventeenth century. Of this latter Mr. William Maurice says, "Here is the true pedegree of Owain Glyndwr, without including either Madog Gloff or Gruffydd Varwn Gwyn, as they are in common books; and this is grounded upon the authority of Iolo Goch, in his *Cywydd Achau O. Glyndwr*."

A.

Gruffydd Maelor,
|
Madog,
|
Gruffydd, argl. Dinas Brau,
|
Gruffydd Varwn Gwyn,
|
Madog Gloff,
|
Madog Vychan,
|
Gruffydd Vychan,
|
Gruffydd Vychan,
|
Owain Glyndwr.

B.

Gruffydd Maelor,
|
Madog,
|
Gruffydd, lord of Dinas Bran,
|
Madog Vychan,
|
Gruffydd o'r Rhuddallt,
|
Gruffydd Vychan,
|
Owain Glyndwr.

Unfortunately for Mr. W. Maurice, he produces his authority by quoting the poem of Iolo Goch, which, contrary to his asser-

* Excepting the Welsh account in the *Greal*, No. 1, which follows Mr. William Maurice's opinion.

tion, confirms the line marked A, and is, of course, incompatible with his substitute B. Iolo Goch's authority is this :

Owain Gruffydd, Nudd in 'yw,

1. Ab Gruffudd llafn-rudd y llall,
Gryfgorff gymmen ddigrifgall ;
2. Gorwyr Madog iôr mudeingl
Vychan yn ymseingian seingl ;
3. Gorysgynydd Ruffydd rwydd
Maelawr gywirglawr arglwydd.

EXPLANATION.

1. Owain Glyndwr, son of Gruffydd Vychan.
2. Owain Glyndwr, great grandson of Madog Vychan.
3. Madog Vychan, the *gorysgynydd*, or fifth in descent, from Gruffydd Maelawr.

This explanation cannot with propriety be applied to the novel scheme. There are, moreover, several other arguments, that militate against the validity of the innovation :—

1st. The books of pedegrees—the discarded links, Gruffydd Varwn Gwyn and Madog Gloff, are always inserted as parts of the genealogical chain, with their respective marriages, &c., which would never have been applied to non-entities. As for instance, Madog Gloff married Margaret, daughter of Rhys Vychan, great grandson of the lord Rhys of Dinevawr, grandson of Rhys ab Tewdwr, prince of South Wales.

2dly. In the adopted sketch (A) Madog Vychan is the son of Madog Gloff: in the substituted scheme (B) he is the son of Gruffydd, &c., which is contrary to the analogy of the times, as it is worthy of observation, that, in those days, *Vychan* (little or petty) was not assumed as a surname, save in cases where the son took it, in order that he might be distinguished from his father of the same name ; as Gruffydd *Vychan*, son of Gruffydd o'r Rhuddallt and Madog *Vychan*, son of Madog Gloff. The analogy is general ; though there may be, as usual, some few exceptions. Accept of a few instances by way of illustration.

1. Rhys *Vychan*, son of Rhys Mechell, of South Wales.
2. Ieuan *Vychan*, son of Ieuan Gethin, of Moeliwrch.
3. Gronwy *Vychan*, son of Gronwy, son of Ednyved Vychan.
4. Ithel *Vychan*, son of Ithel Llwyd.
5. Llywarch *Vychan*, son of Llywarch Goch, son of Llywarch Holbwrch, &c. &c. &c.

Vychan did not become a permanent surname until about the

time that the Mostyns, Tanats, Glyns, Llwyd, Wynn, &c., became also permanent surnames.

The only difficulty in admitting the line of descent marked A to be genuine is the number of generations between the year 1270, the death of Gruffydd of Dinas Bran, and the year 1354, the date of the birth of O. Glyndwr. This difficulty may be obviated in the sequel. When Gruffydd, the un-national lord of Dinas Bran, died, he did not leave his four sons in the state of infancy, as was formerly supposed; two of whom, according to tradition, were drowned in the river Dee, under Holt bridge, by the lords Warren and Mortimer. Those barons have cruelty and injustice enough imputed to them, to have their names held in execration to eternity, without this aggravation. Mr. Pennant, from the Sebright MSS., collected by our countryman Lhuyd, assures us, that he saw the deeds executed by the *four* sons, after their father's death, confirming, and even augmenting their mother (Emma Audley)'s dower. This could not have been the act of infants. There is, moreover, a deed published by Brown Willis, by which Gruffydd, the third son, grants land in Llan Degla to Anian, bishop of St. Asaph, and his successors, dated February 1278. In this grant Gruffydd stiles himself—"Griffi-nius Vychan, filius Griffini ab Madog, Dominus de Yâl." That this Gruffydd was the son of the lord of Dinas Bran may be presumed from an item in the grievances complained of by Llywelyn, the last Prince, to Archbishop Peckham, in the year 1281; the 6th article of which complains, "that, in the peace concluded between the said Prince and Henry III., in 1277, it was stipulated that Gruffydd Vychan should do homage to the King for the land in Yâl, and to the Prince for the land in Edeyrnion: but, notwithstanding this, the King's justices brought the lady of Maelor* into the said lands of Edeyrnion; the knowlege of which cause appertained only to the Prince, and not to the said justices. And yet, for peace sake, the Prince did tolerate all this, being at all times ready to do justice to the said lady."

Gruffydd Vychan, it seems, was the appellation assumed by this lord himself; whilst at the same time, if not later, he was by others designated by the title of Gruffydd y Barwn Gwyn, the white or mild baron. And here I dare not venture to assert, that

* Lady Emma Audley's claim of dower.—Powell, p. 281. In the Latin copy, in Wynne, 2d Edit. p. 367, the "lady of Maelor" is omitted.—Why?

Cantrev y Barwn, consisting of the commots of Glyndyfrdwy, Edeyrnion, and Dinmael, was not so called from him. The lordship of Yâl, at that time, may not have been thought worth the taking from Gruffydd Vychan either by the King or the Lords Marchers: he was, however, in quiet possession of it in 1278, when he made the grant to Bishop Anian. The lordship of Glyndyfrdwy was added to his possessions by a grant from Edward I., dated Rhuddlan, 12th of February, in the tenth year of his reign (1282 *). It has already been shewn, that Gruffydd was lord of Edeyrnion in 1277. But we hear nothing of the lordships of his elder brother Madog, nor of his marriage, nor of his offspring. According to his father's will, he was to enjoy the lordship of Bromfield Upper with the reversion of Moldsdale, Hopedale, and Bromfield Lower, on his mother Emma's demise. But all is silence about him; which brings us again, though reluctantly, to the suspicion of murder, the most base and ungrateful; especially when we reflect that his possessions in Bromfield, &c. were granted, by patent, to Earl Warren in the same year (10th of Edward I.) as the grant of Glyndyfrdwy had been made, as a peace-offering to conscience, to Gruffydd Vychan †. It can not be concealed, however, that opinions have been circulated, that Gruffydd and Llywelyn, sons of this Madog, were the infants drowned under Holt bridge ‡, and not their father and his brother.

About the same time (10th of Edward I.) as Glyndyfrdwy was granted to Gruffydd Vychan, and almost the whole remaining part of Powys Vaelawr to Earl Warren, it may be presumed, that the lordship of Cynllaith was also given to the fourth and youngest son of Gruffydd Dinas Bran. Earl Warren is thought to have acted generously upon this occasion, as mediator between Edward I. and Owain; but, according to the proverb—"Calon y Sais wrth Gymro §," the Earl first divided the lordship of Cynllaith into moieties, the greater part whereof he retained to his own use; and it is still a separate manor, called Cynllaith yr Iarll, and belonging to Chirk Castle: and the lesser portion he permitted Owain to hold, which is likewise still a separate manor,

* Rotuli Walliæ, 87.

† See CAMBRO-BRITON, No. 4, p. 139, in the Note.—ED.

‡ See Memoirs of Owain Glyndwr, published by the Rev. J. Thomas, in the year 1775, out of a MS. written by the Rev. Thomas Ellis, formerly Rector of Dolgellau.

§ An Englishman's heart towards a Welshman.—ED.

attached to the Llan Gedwyn estate, and called Cynllaith Owain. On the death of Owain, without issue, his portion of Cynllaith devolved on his brother Gruffydd Vychan, in whose line it continued until it was forfeited to the Crown by the insurrection of his descendant Glyndwr.

We know but little more of Llywelyn, the second son of Gruffydd the Baron of Dinas Bran, than we do of his elder brother Madog. The Rev. Thomas Ellis, in his Memoirs before quoted, says, "We read among the grievances of the Welsh, which were delivered to Archbishop Peckham, how that Llywelyn ab Gruffydd ab Madog complaineth, that the King granted certain letters unto a bastard, called Gruffydd Vychan of Cynllaith, to law with him for his whole Lordship and possessions."—"Quære—Whether this Gruffydd Vychan were not son of Gruffydd Lord of Dinas Bran, and half brother, by the father, unto the said Llywelyn?"—I wish some Correspondent of the CAMBRO-BRITON would answer this question; for my own part, I must confess, that I am puzzled with it. By referring to the "Grievances" in Powell's History, we are farther informed, that, "by the occasion of the King's letters above mentioned, Llywelyn was under the necessity of spending 200 pounds sterling." Llywelyn farther complained, that three score of his men had been imprisoned, two of his Gentlemen hanged without trial, himself detained, his oxen stolen, and that a third part of the town called Lledrod*, and his father's house, without any law, or right, or custom of the country, had been taken from him, by the King's Justices, and Roger Strange, Constable of Oswald's Cross, &c. &c.

It is not improbable, that Earl Warren, when he got a portion of Cynllaith granted to Owain, at the same time procured a permission for his brother Llywelyn to hold the other portion, now called Cynllaith yr Iarll, for his life only, with reversion to himself, the said Earl, and his heirs. This suggestion is somewhat strengthened by the township of Lledrod (of which Llywelyn complained that a third part had been taken from him) being at this day included in the manor of Cynllaith yr Iarll, and no part of it in that of Cynllaith Owain. The line of demarcation between these two portions of Cynllaith is exceedingly arbitrary, without having much attention paid to natural boundaries; not only townships, but farms, and even fields and roads being

* Lledrod, a township, in the parish of Llan-Silin.

divided by it. How such a division could have taken place originally is a question of more curiosity than utility. The parish of Silin is at present thus divided, in townships, and parts of townships, between the two moieties of the original Lordship.

Cynllaith Owain :

1. Sycharth,
2. Pri'bwll,
3. Lloran.

Cynllaith yr Iarll :

1. Lledrod,
2. Bodlith.

Townships divided :

1. Rhiwlas,
2. Llys Dynwallawn,
3. Llan-Silin,
4. Moelfre ; with Tre' Llywarch, in the parish of Llan Armon.

The chief-rent roll of Cynllaith yr Iarll, about the year 1690, was as followeth :—

	£.	s.	d.		£.	s.	d.
In Llan Armon .	1	9	0	Lledrod .	4	10	9
— Tre Geiriog .	2	19	4	Rhiwlas .	2	1	9½
Llys Dynwallawn omitted.				Bodlith .	2	18	7
				Llan-Silin .	4	2	2
				Moelfre .	0	10	4

[To be concluded in the next Number.]

IDRIS.

CRITICISM.

The GODODIN and the ODES of the MONTHS, translated from the Welsh. 12mo. pp. 133. 4s. 1820.

[Concluded.]

WHEN this new version of the Gododin was characterised in the former Number as the most faithful, that had yet appeared of that ancient poem, it was not meant to offer more than a qualified opinion of its merit, when placed in comparison with the hypothetical paraphrase, that had preceded it. Yet, even with the fullest allowance of its success in this particular, the translation would still want the essential qualification of a popular work, if it should fail to give some idea of the poetical spirit, that breathes through the original. Surely, it is not enough merely *verbum reddere verbo* in a case, where the excellence of the work translated may depend on the pathos or sublimity, by which it is animated, or where the poet's creative powers may have peopled

his production with all the wild and fantastic forms of his enraptured imagination. It is not enough, that we are presented with the mere skeletons of these forms, uninspired and unanimated. In works of history or philosophy, indeed, the translator ought rigidly to discharge the duty of a *fidus interpres*, by a close and almost servile adherence to his original; but poetry is a sensitive plant, that shrinks from the rude touch, which would thus, without any kindred feeling, attempt to approach it. To be brief, the faithful translator of poetry is he, who gives us the kindling expression, the glowing sentiment, and the towering fancy of his prototype. He must translate his genius as well as his words, he must seem to write as he wrote; in fine, he must himself be a poet.

Yet, with reference to the work before us, it ought in fairness to be admitted, that the writer himself appears to have been, in some degree, aware of his failure. For, in some prefatory observations he expresses his "regret, that he has not done his author justice," and afterwards informs us, that in some cases "he has sacrificed the force and fire" of the original "to literal accuracy, judging, that fidelity will be preferred by the antiquarian, the historian, and the philosopher, though he is aware, the poet will not be pleased."

We are not therefore, it seems, to estimate this as an attempt to make us acquainted with the poetical beauties of the Gododin, but merely as an effort to translate it for the benefit of "antiquarians, historians, and philosophers." And, certainly, as the Gododin is in one point of view an historical record, a successful accomplishment even of this design would be no mean praise; although, for the reasons already submitted, it could have no claim, to the character of a legitimate version.

Want of room makes it necessary now to bring these introductory remarks to a close, and to offer a few examples of the success with which our translator has executed his task. The first of these examples, in order to preclude all suspicion of unfairness in the selection, shall be the opening lines of the poem, and which afford, in some respects, no unfavourable specimen of the translator's manner. And, for the purpose of making a fair comparison, the original passage will be opposed to the version; though the practice can not in every case be adopted.

Gredyv gwr oed gwas,	<i>Gredyv was a manly youth,</i>
Gwhyr yu dias :	<i>Daring in the tumult ;</i>
Meirch mwth myngvras	<i>A swift thick-maned steed</i>
Y dan mordhuyl mygyr was ;	<i>Carried the handsome youth :</i>

Ysguyt ysgafn llydan	A shield light and broad
Ar bedrein mein buan;	Hung on the swift slender courser;
Cledyvawr glas glan,	His sword was blue and shining,
Ethy aur a phan.	His spurs of gold and ermine adorned him.
Ny bi ev a vi	It is not for me,
Cas y rhov a thi;	That I should envy thee;
Gwell gwneiv a thi	More nobly I will act towards thee
Ar wawt dy voli.	In the eulogy of thy praise.
Cynt i waet elawr	Ah, sooner comes thy bloody bier
No gyt i neithiawr:	Than thy nuptial feasting;
Cynt y vwyd i vrein,	Sooner will there be food for ravens
Noc ar angynrein;	Than the pushing of the foremost spear
Cu cyveillt Euein,	<i>By the dear friend of Owain.</i>
Cwl y vot y dan vrein:	<i>Perishing is the carcass (by ravens)</i>
March, ym pa vro	<i>Of the steed in the vale,</i>
Ladd un mab Marco *?	<i>Where the son of Marco fell.</i>

ARCH. OF WALES, P. 1, &c.

P. 55—6.

The critical reader will find two or three errors in the preceding passage, and particularly in those lines which are printed in *Italics*. It is certainly rather unfortunate, that the translator should have stumbled at the threshold, as he has done, in mistaking the first word of the poem for a proper name. The line,

“Gredyv gwr oed gwas,”

implies merely—“In disposition a man, in age a youth;”—but it appears probable, that the writer has, in this instance, adopted Mr. Turner’s version of the same line without sufficient inquiry as to its accuracy. The youth, to whom the bard alludes, appears to be Owain subsequently mentioned: at least there is no other rational interpretation to be put on the passage. The translator seems also to have misunderstood the last four lines, as Mr. Turner had done before him. A metrical version of the whole extract, in which the genuine meaning is attempted to be given, will be found in a subsequent page.

The task of exposing errors is, by no means, an agreeable one; and the writer of this imperfect notice would gladly avoid it in the present case, if he were not, by so doing, in some degree to compromise the reputation of one of the most celebrated and venerable relics of Welsh literature. For, it should in justice be known, that, whatever the merits of this translation may be, it is not to be considered, according to the author’s assumption, as giving us the Gododin with “literal accuracy,” even when deprived of its “force and fire.” It is right that this ancient poem should be vindicated in this respect merely as an historical docu-

* The orthography of the original, as used in the *Archæology*, is here strictly observed. The punctuation only is added.—Rev.

ment. It becomes, therefore, necessary to adduce a few more instances of the author's failure in the only character, to which he appears to have aspired.

Thus in the following passage,

"The warriors marched to Cattraeth, loquacious was the army;
Pale mead had been their drink and became their poison:
Three hundred with arms came combating"

the word *Trychant*, in the last line, is mistaken for *Trichant*. The original line is

"Trychant trwy beiriant yn catau."
They cut through embattled arms.

It is not to be supposed, that the warriors, who came to Cattraeth, were only "three hundred." Indeed, the poet informs us in the sequel, that the number amounted to several thousands.

And again, in page 63, the words *gelorawr hir*, which imply literally "long biers," are, by a whimsical metamorphosis, converted into a hero. The passage is thus,—

"The sons of Godebog, *perfectly common*,
Made a rapid march to Gelorawr the Tall.

None of the words, printed in Italics, bear the sense of the original, which may be translated,

"And the sons of Godebog, a faithful band,
Are borne to the yawning grave on long biers"

Thus also in the enumeration of the forces, that went to Cattraeth,

"Tri llwry Novant,"

instead of being rendered the three "legions or bodies of the Novantes," are translated

"Moving in three divisions."—P. 67.

And in the following passage we have

"Cynric and Cenon,
And *Cynrain* from Aeron,"

as the version of

"Cynric a Chenon
Cynrain o Aeron,"

properly

"Cynric and Cenon,
Chief spearmen from Aeron,"

which is justified indeed by a subsequent passage in the poem, where the bard calls these two chieftains

"Dau gatei Aeron,"

which our translator has properly rendered

"The two dogs of war from Aeron."

All this is surely not being historically correct.

But a still more decided instance of misinterpretation will ap-

pear in that part of the poem, where the bard celebrates the fame of Cynon. The first four lines, with which the original commences, viz

“ Ni wnaethpwyd neuat mor diysig
Na Chynon lary vron, Glinion wledig,
Nid ev eisteddai yn tal lleithig,
Y neb a wanai nid adweinid.”

are thus rendered,—

“ The hall was not made so *lasting*,
Nor Cynon of gentle bosom, a *magnificent prince*,
He would not sit *praying for a throne* ;
Whoever he dismissed he recognized no more.”—P. 79.

The following, however, is submitted as the true sense of the passage :—

No one made the hall so exempt from care
As Cynon of gentle bosom, sovereign of Clinion ;
He would not sit in the upper seat,
And nobody he had once noticed would he forget.

It is really surprising, that the translator should have so woefully misunderstood these lines. The third, in his version, is mere nonsense: and the last totally inconsistent with the second.

Several other instances might be selected to prove the justice of a previous remark, that this translation is far from being “ literally accurate:” and one of the writer’s faults in this respect seems to be too strong a propensity to invent proper names, where none exist in the poem, while, on the other hand, he has also, in a few instances, deprived the genuine names of their legitimate honours. Yet the principal cause of his failure lies still deeper than this.

There are a few passages, however, in which the translator seems to have caught the meaning of his author with some success; though none can be selected, that are entirely exempt from verbal inaccuracies. Some, perhaps, may be of opinion, that there is no case, in which the critic ought to feel more disposed to exclaim,—*Non paucis offendar maculis*. For, undoubtedly, the peculiar difficulty and obscurity of the Gododin require some indulgence, and might, in the present instance, have been admitted as a plea for minor blemishes, if they should not be demanded as an apology for transgressions of a more serious nature. They cannot, however, excuse the perversion of historical facts, or the suppression of poetical beauties.

The following passages may be noticed as amongst those, in which the translator has been most successful. The first alludes to the cause of the disastrous issue of the Battle of Cattraeth.

“ After carousing on sparkling mead before the combat,
 No one regarded the feelings of his sire,
 The warriors hastened, they were united in the charge,
 Short their lives, drunk with the sweet mead distilled.
 The host of Mynyddawg, abounding with gold in need,
 The price of the carousal over mead was their lives :
 Caradog and Madog, and Pyll, and Ievan,
 Gwgawn and Gwiawn, Gwyn and Cynvawn *.
 Peredur was armed with steel, gleaming the steel, and Aeddan
 He saved in the front of battle : a hero of feeble shield
 He preserved :—they were cut down, they were slaughtered,
 None of them returned to their cultivated abodes.”—P. 76.

“ The warriors marched to Cattraeth, fighting in their might ;
 Strong were the steeds, the harness, and the shields,
 Vigorous the pikes in the push, and keen the glancing lance,
 And glittering the coats of mail and the sword.
 He excelled, he pierced through the embattled army,
 Five times five ranks fell before his blade,
 Rhuvon the tall †! he gave gold to the altar,
 And gifts and precious tokens to the minstrel.”—P. 77.

The extract, that follows, which must be the last, gives an account of the bard's liberation from captivity by Cenau, the son of Llywarch Hen, who fought in this battle, as, it appears from other parts of the poem, did also Gwen, Pyll and Madog, three other sons of that venerable and unfortunate chieftain. Indeed one would almost be justified, from a passage or two, in concluding, that the aged warrior himself accompanied his sons on this occasion. But this is not the place to institute the inquiry. These are the lines alluded to :

“ A brave man of the North effected it,
 Of mild and generous bosom, unperceived.
 He did not traverse the country, he did not abide with his mother ‡,
 Beautiful his features, strong his battling arms.
 From the power of the sword, illustrious to defend,
 From the cruel prison of earth he brought me,
 From the place of death, from an unlovely region,
 Cenau the son of Llywarch, magnanimous and bold.”—P. 83.

The “ Odes of the Months,” with which the volume concludes, are rendered generally in an accurate and pleasing manner, though partaking of the same unpoetical features as the translation preceding them. These “ Odes,” as they are called, without possessing the characteristics common to this species of poetry, comprehend a series of natural sketches and moral sentiments appropriated to each particular month, some of which, though de-

* Virgil has some lines like these two in his *Æneid*.—REV.

† For a notice of Rhuvon, called also Rhuvon the Fair, see the Triad translated in No. 6, of the CAMBRO-BRITON, p. 205.—REV.

‡ This line is not correct.—REV.

livered with singular brevity, possess no inconsiderable merit for their truth and originality. The following descriptions of the months of January and February are given as specimens without any particular selection :

" Month of January—smoky is the vale,
Weary the butler, strolling the minstrel,
Lean the cow *, seldom the hum of the bee,
Empty the milking fold, void of heat the kiln,
Slender the horse, very silent the bird,
Long to the early dawn, short the afternoon ;
Justly spoke Cynfelyn,
' Prudence is the best guide for man.'

" Month of February—scarce are the dainties ;
Wakeful the adder to generate its poison ;
Habitual is reproach from frequent acknowledgment ;
The hired ox has not skill to complain ;
Three things produce dreadful evils,
A woman's counsel, murder, and way-laying.
Best is the dog upon a morning in spring ;
Alas ! to him who murders his maid !"

To return for a moment to the more important portion of this publication, it may be remarked in conclusion, that the writer appears to have entered upon this hazardous enterprize, this *plenum opus aleæ*, without having sufficiently studied the peculiar attributes of the early Welsh poetry. Above all, he seems not to have been adequately prepared for that elliptical style of writing, which throws such an air of obscurity over some of the more ancient productions of the Welsh Muse. His inattention to this has given to many parts of his translation an unconnected and disjointed appearance, which renders the passages, where it prevails, scarcely intelligible. We have the *disjecti membra poetæ* rather than the poet himself. This, indeed, is a fault, which experience may remove ; but there is, on the other hand, a quality, which the translator of Aneurin ought to possess, and which, if he have it not, no time can give. This is a poetical genius. Without it, any attempt at a popular or faithful version were vain ; for the spirit and manner of the bard should be conveyed to us, and not his mere words. We can easily compromise with the translator for them, if he will but give us, in their stead (to borrow the appropriate language of the writer before us), " the winged and burning thoughts of the original t."

* *

* Ought not this to be " crow " ?—? REV.

† See his Observations on the " Peculiarities of the Poetry," prefixed to the Translation,—P. 61.—REV.

AWEN CYMRU.

A'th rodd yw athrwydd Awen.—EDM. PRYS.



PENNILLION.

LVII.

Er melynied gwallt ei phen,
Gwybydded Gwen lliw'r ewyn,
Bod llawer gwreiddyn chwerw'n 'r ardd,
Ac arno hardd flodeuyn.

LVIII.

Ond ydyw hyn ryfeddod,
Bod dannedd merch yn darfod,
Ond, tra yn ei genau chwyth,
Nis derfydd byth ei thafod?

LIX.

Pan fo haul yn t'wynu 'n wresog,
Y mae cyweirio gwair meillionog :
Yn eich blodau, Gwen lliw'r eira,
Y mae oreu i chwitheu ŵra.

LX.

Main a chymhwys fal y fedwen,
Berth ei llun fal hardd feillionen,
Teg ei gwawr fal bore hafddydd ;
Hon yw nod holl glod y gwledydd.



CORONI SIOR IV.*

Duw cadwa erom ni,
Mewn fŷniant, clod, a bri,
Ein Brenin Sior.

* It cannot fail to be observed in the following translation, or rather paraphrase, of GOD SAVE THE KING, that the writer has given a very happy illustration of the capacity of the Welsh language for expressing the softest sounds, as he has not made use of one double or harsh consonant through the three stanzas. Indeed, his aim appears to have been to make his translation such, as strangers to the language might read; and in this he has succeeded, as well as in evincing the extraordinary qualities of the Welsh tongue in this particular. Some readers, perhaps, when they have perused this translation and the one that follows it from DON JUAN, will be apt to exclaim that this IDRISSON must be "aut Erasmus, aut diabolus."—ED.

Hir yna o lesâad
 Teyrnasa àr ei wlad,
 Ein gobaith da, ein tad,
 Ein haelav bor.

Ei sŷn elynion o
 Bob mân gân warth àr fo
 Aent hwy i lawr;
 Dilëa di môr iawn
 Amcanion brad sy lawn,
 Ac yna deua dawn
 Daioni mawr.

Mâl haul o dirion des
 Trôs BRYDAIN taena les
 Hir oes ein ior;
 Ein breintiau, er ein mael,
 Aereilied ev yn hael,
 A delo ini gael
 Oes hir i SIOR!

IDRISON.

THE MOON.

TRANSLATION from DON JUAN.—Canto I.—CXIII.

Machludai HAUL, a dwyrai hithai LOER
 Wenfelen : cartref diawl er drwg yw hon;
 Camenwid di yn DDIWAIR, am mai oer
 Ei gwedd; can nad oes hafddydd hiraf llon
 A wela hanner troiau mall à doer
 Mewn awr neu ddwy gân wen y lleuad gròn
 Plith daiarolion—eto hi mor ŵyl
 Edrycha fal yn brysiaw ar ei hwyl.

IDRISON.

ENGLISH POETRY.

TRANSLATION of the first TWENTY LINES of the GODODIN.

Lo! the youth, in mind a man,
 Daring in the battle's van:
 See the splendid warrior's speed
 On his fleet and thick-maned steed,

As his buckler, beaming wide,
 Decks the courser's slender side,
 With his steel of spotless mould,
 Ermined vest and spurs of gold !
 Think not, youth, that e'er from me
 Hate or spleen shall flow to thee ;
 Nobler meed thy virtues claim,
 Eulogy and tuneful fame.
 Ah ! much sooner comes thy bier
 Than thy nuptial feast, I fear ;
 Ere thou mak'st the foe to bleed,
 Ravens on thy corse shall feed.
 Owain, lov'd companion, friend,
 To birds a prey—is this thy end !
 Tell me, steed, on what sad plain
 Thy ill-fated lord was slain.

TRANSLATIONS OF THE PENNILLION.

LVII.

Let Gwen know this, though she be fair,
 And boast her bright and flaxen hair,
 That bitterest roots are often found
 With fairest blossoms to abound.

LVIII.

Now is not this a wonder grown,
 That women lose their teeth so fast ;
 Yet, while a breath remains, 'tis known,
 Their tongues will never find their last ?

LIX.

When Phœbus darts his sultry ray
 The mower cuts the flowering hay ;
 'Twere best then, snow-white Gwen, that you
 Should marry when you blossom too.

LX.

Her shapely form what charms adorn,
 As birch-tree slim, as flow'ret neat !
 Her dawn of life, like summer's morn ;
 'Tis she, whom all the country greet.

WALES.

METROPOLITAN CAMBRIAN INSTITUTION.—The advantage of a Society in London for the purpose of co-operating with those, so laudably formed in Wales for the cultivation of our national literature, must be self-evident. Indeed, the only matter of surprise is, that the plan was not immediately adopted on the formation of the CAMBRIAN SOCIETY at Carmarthen. For it is known, that the idea was then or soon afterwards suggested and generally approved. However, be the accidents what they may, that delayed the execution of this project, the Principality may at length be congratulated upon its consummation. And, if it should fortunately experience the patronage it so justly merits, there can be no doubt, that it will prove productive of all the benefits now contemplated. But, it must not be disguised, that, in order to ensure this desirable result, individuals of rank and property in Wales should unite instantly and heartily in the cause.

The following are all the material particulars connected with the establishment of this Society.—On Saturday, the 24th of June last, a meeting, which had been convened by public advertisement, took place at the Freemasons' Tavern, in London, for the purpose already noticed. Sir W. W. Wynn, Bart. was in the Chair : and Lord Dynevor and C. W. W. Wynn, Esq. M. P. also attended. There was, besides, a numerous and respectable assemblage of gentlemen, connected with Wales, resident in London and its vicinity. The particular purpose of the meeting having been explained by the worthy Chairman, the following Resolutions were immediately adopted, as embracing the main design of the projected Society.

“ That the Welsh Language and Literature are eminently worthy of cultivation, and that it is therefore highly desirable, that a LITERARY INSTITUTION connected with this object be established in London.”

“ That, accordingly, the CYMMRODORION SOCIETY, instituted in 1751, be revived, and that the present Meeting do form itself into such Society, under the designation of the ‘ CYMMRODORION ; or METROPOLITAN CAMBRIAN INSTITUTION ’.”

“ That this Institution be in connection with the Societies, already formed in the Provinces of Dyfed, Powys, Gwent, and Gwynedd,

having the same object in view, and that it be considered as forming a point of union between such Societies."

"That, for the furtherance of this object, it shall be the paramount aim of this Institution to preserve and illustrate the ancient remains of Welsh Literature, and to promote its cultivation in the present day by every means in their power."

After resolving upon the particular means, whereby this object was to be effected, the next proceeding was to appoint the Officers of the Institution, upon which it was resolved, in the first place, that an application should be made to his Majesty, to allow the Institution to be established under his Royal Patronage.

Sir W. W. Wynn, Bart. was then unanimously elected President, on the motion of Lord Dynevor; and the Presidents and Vice Presidents of the Provincial Societies were declared to be also Vice Presidents of the CYMMRODORION. Messrs. R. Edmunds and W. O. Pughe were then appointed Librarians, and J. H. Parry and Thos. Jones, Secretary, and Treasurer. A Committee was afterwards selected with directions to proceed immediately in carrying into effect the objects of the Institution; and their first meeting was accordingly appointed to take place on Wednesday the 28th ult. in St. James's-square, the President having obligingly offered the use of a room in his house for the occasion *. Before the meeting separated annual sums, to the amount of 40*l.* were subscribed; and it may be hoped, that this is but an earnest of the more liberal and extensive support, which the Institution is destined to enjoy, and which is absolutely indispensable to its prosperity.

It becomes now a duty in the writer of this account to observe, that Wales is in a great degree indebted, for the formation of this very praiseworthy Institution, to the zealous and indefatigable exertions of a private individual during his late residence for a few weeks in the metropolis. His unremitted endeavours, during that period, to accomplish this purpose have at length, we may hope, been crowned with success. The gentleman, alluded to, is the Rev. W. J. Rees, of Cascob, near Presteign, whose very useful services to the other Societies in Wales are too well known to be here enumerated. He merits, on this account, the gratitude of his country.

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* The late period of the month, when this Meeting was to take place, unfortunately precluded the possibility of giving any report of the proceedings in the present Number.

WELSH JUDICATURE.—It was intimated in the last Number, that a Meeting took place in the county of Pembroke on the 26th of May for the same purpose as that previously holden in Carmarthenshire, in relation to the present system of administering justice in Wales. At this Meeting it was resolved to petition the Legislature “either to abolish the Welsh Judicature altogether,” or else to cause some legislative provision to be made for its emendation. With this view, some suggestions were submitted, of which the following are all, that differ from those before proposed in the County of Carmarthen.

“To give us an efficient Court of Equity, so as to warrant the confining of all Chancery business arising within the Principality to that tribunal, and enable the Judges to change their circuits as they do in England.

“To recommend, that the source of the appointment of the Judges shall originate with the Lord Chancellor, as is the case with the English Judges, and not with the Treasury, as it is supposed to be with respect to the Welsh Judges.

“To regulate the fees both in law and equity, or to vest a power in the Judges of Wales of doing so.

“To remedy the evil and absurdity of moving for a new trial before the same Judges a few hours after they have given the misdirection to the Jury, upon which the application is founded.

“To remedy the inconveniencies arising from the Welsh Assizes being held so late in Spring and Autumn as to interfere with the seed time and harvest; to remove the necessity of their continuing for so long a period as six days, to the very serious injury at those particular times to farmers, from which class the jurors are generally selected, and also thereby to prevent as much as possible their hearing the merits of any pending cause before they are put into the jury-box.”

It was then resolved, “That, if the Welsh Jurisdiction be continued, terms and vacations be appointed in the Principality of Wales, analogous to the present system in England for country causes, during which pleadings shall be prepared and filed, and causes put at issue and in perfect readiness for trial prior to the Welsh circuits, in like manner as is done with respect to English country causes prior to the trial thereof.”

There is certainly much embarrassment in this question; and it is not difficult to discern, that some of the propositions, already suggested on the subject, are liable to considerable objection. But there is no room for entering into the discussion here. All, that can now be done, is to subjoin the names of the Members con-

stituting the Committee, which the House of Commons have appointed to make the necessary investigation previous to some legislative enactment:—Hon. John Frederick Campbell, Lord John Russell, Sir J. Mackintosh, Mr. Allen, Mr. Chetwynd, Sir W. W. Wynn, Mr. Berkeley Paget, Sir T. Mostyn, Col. Wood, Mr. C. W. Wynn, Mr. H. Clive, Mr. Wilkins, Chancellor of the Exchequer, Attorney General, Sir J. Nicholl, Mr. Abercrombie, Mr. E. Barham, Mr. Wrottesley, Sir J. Owen, Mr. Davenport, Mr. W. Courteney, Mr. J. Macdonald, Mr. P. Pryse, Mr. P. Corbet. * *

LAMPETER SCHOOL.—The late Rev. Eliezer Williams having greatly raised the reputation of this school, while under his superintendence, by his eminent abilities, and zealous exertions, his death occasioned a vacancy, which could not be easily supplied. The Bishop of St. David's, however, anxious for the interests of his diocese, and at all times attentive to supply its wants, lost no time in taking proper steps to procure a person competent to the duties of the situation, and made an offer of the mastership of the seminary to the Rev. John Williams, second son of the late Rev. John Williams, the highly respected master of Ystradmeiric School. His Lordship was more particularly induced to take this measure on account of Mr. Williams being one of the first class when examined at Oxford, and his afterwards becoming an under master at Winchester School, and also of the very respectable character he had since acquired; and the proposal was the more especially gratifying to Mr. Williams, as it came from one who had himself been educated at Winchester School, and had attained such eminence in classical literature, as to render him in no small degree well qualified to judge of merit. Mr. Williams having accepted the appointment, some months elapsed before he could effect his removal, and undertake the duties of the situation; in the beginning of the month of May, however, he commenced his labours, and from his judicious regulations, and close attention to the improvement of his pupils, the school will doubtless soon become eminent among the many respectable seminaries in the Principality. The school-house being rather in a dilapidated state, Mr. Williams has obtained permission to keep the school in the Town-hall, until a new one is built. It is also in contemplation to erect a new house for the master in the course of the summer, a gentleman in the neighbourhood having promised to build one at his own expence, and vest it in the hands of trustees for the use of the master for the time being.

R.